



The VAIL of the
TEMPLE.



GRANADA

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EL S M E

GRANADA

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The Rending of the
VAIL
OF THE
TEMPLE
AT THE
Crucifixion of Our
LORD & SAVIOUR

Jesus Christ.

Consider'd in a
Sacramental Discourse
Had in *Boston N.E.*

By BENJ. COLMAN V.D.M.

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THE LAW

THE EMPIRE

THE UNION OF GERMANY

THE CONFEDERATION

THE CHURCH

THE CHURCH OF GERMANY

THE CHURCH OF SWITZERLAND



THE
Rending of the VAIL at the
Death of CHRIST.

MARK XV. 38.

*And the Vail of the Temple was
rent in twain, from the top to
the bottom.*

IN this Chapter, which fell in Course to be Read to Day, we have an Account of the mock Trial and Crucifixion of the Blessed JESUS, our Saviour. Many Prodigies attended His Passion, that being it self the greatest Prodigy of all. One was the miraculous Darkness that was over the whole Land for three Hours. "The "Rays of our LORD's Divinity and "the Glory of His God-Head shone

“ forth in that awful Darkness. The
“ GOD of Nature suffer’d, and the
“ Course of Nature alter’d. The Sun
“ in the Firmament became *close*
“ *Mourner*, and the whole *Frame*
“ *of Nature* put on a *Fu-
||Mr.Burkit. “ neral Habit ||*. “ Now
“ the *Scripture* was fulfilled, Amos
“ 8. 9. *I will cause the Sun to go down*
“ *at noon, and darken the Earth in*
“ *the clear day*. It was a sign of the
“ *Darkness* coming on the *Jewish*
“ *Nation*, now they were doing their
“ *utmost* to extinguish the *Sun* of
“ *Righteousness*. The *Day of the*
“ *L O R D* was coming on them, a
“ *day of darkness and gloominess*. It
“ was indeed a *Deced of Darkness* they
“ were now doing *in the face of the*
“ *Sun*, which turn’d dark as it were
† *Mr.Henry in Loc. “ in Horror at the*
“ *Execrable Fact* †.

Besides this *Prodigy in the Heavens*,
there were also others on the *Earth*.
The Earth quak’d, the Rocks rent, the
Graves opened. The Earthquake was
to a very great Degree of Terror, for
the

he Rocks were rent by it. Thus as *Joel* speaks, *The Earth shook, the Heavens trembled, the Sun and Moon were dark, and the Stars withdrew their shining.* A Universal Horror spread it self over the Heavens and Earth: the *Sun* lost it's Light, and could not shine or look upon the Death of it's *Maker*? the *Earth* trembled under the Guilt of the *Fall*, and Rocks less Obdurate than the Hearts of the *Jews*, rent at it.

And now to come to that particular Instance which the Text presents to our Meditation; *The Vail of the Temple was rent in twain from the top to the bottom.* This also was altogether Miraculous; for no Hand tore it, but the Invisible and Almighty One, the Right Hand of *GOD*, or the immediate Agency of His Holy *Angels*.

This was a Divine Sign and Testimony to the *Priests* more immediately, a multitude of whom were now at *Jerusalem* to keep the *Passover*, and who had the chief hand in our *Lord's* Death, from a causeless envy and

and malice. While therefore they were *Insulting* in His Death, behold the Hand of G O D against them in their very *Temple*; tearing, profaning and rejecting both them and it. This was either to *convince* them, or to *harden 'em* for ever.

The *Critic's* first, and from *then* Bp. *Patrick*, observe, That the *Hebrew* Word *Parokeib*, which we read the *Vail* (made by *Moses* in the *Tabernacle*) signifies *Hardness*: which hath made some conclude that it was of a great *thickness*; and some say *Four Fingers thick*: Which makes it the more wonderful that it should be thus rent asunder. But the Power which rent the *Rocks* could easily tear this.

Having said these things for a brief *Introduction*, I would now for your *Instruction*, and to assist your *Devotion*, propound these *Four Enquiries*.

1. What *Vail* this was?
2. What the *Mystery* and *Signification* of it was under the *Law*, both in the *Tabernacle* & *Temple*.
3. What

3. What the *Rending* of it signified,
at the Death of our Saviour ?
4. What the *Use* of this Medita-
tion may be to us in our pre-
sent Devotions ?

I. *What Vail of the Temple was this*
which the *Text* may be suppo-
sed to speak of?

In Answer to which Enquiry we
must Observe, That there was, both
in the Tabernacle which *Moses* rear'd
for the *Ark*, and afterward in the
Temple which *Solomon* built for it,
both the *Sanctum*, and the *Sanctum
Sanctorum*, the *Holy Place*, and the
Most Holy. To Each of these there
was a *Vail* made by the Appoint-
ment of GOD in *Moses* Tabernacle,
called the *Outward* & the *Inward Vail*.
Within the *Inward Vail* was the *Pe-
nitentiale* or *Inmost Recess*, containing
the *Secrets* and *Mysteries* of that Dis-
pensation. Here were the *Mercy-
seat*, and the *Ark of the Covenant*
hid from the sight of the Priests ; On-
ly the *High Priest* once a Year enter'd
thither, scil. on the *Great Day of
Expiation*.

The

6. The Rending of the Vail

The most plain & exact Account of this matter is given us by the Apostle to the Hebrews, in the Ninth Chap. from the second to the seventh Verse : For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, & the Sheu-bread; which is called the Sanctuary: (or HOLY.) and after the SECOND VAIL the Tabernacle which is called the HOLIEST OF ALL: Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant; And over it the Cherubims of Glory shadowing the Mercy seat. Now when these things were thus Ordained, the PRIESTS WENT ALWAYS into the FIRST Tabernacle, accomplishing the service of GOD: But into the SECOND went the High Priest alone, once every Year, not without Blood, &c.

The Divine Order for the making of this inward Vail (the other being call'd

call'd the *Hanging for the Door of the Tent*) we have Exod. 26. 31—34. *And thou shalt make a Vail of blue and purple, and scarlet, and fine twined Linen, and cunning work: with Cherubims shall it be made: — that thou mayest bring in thither within the Vail the Ark of the Testimony: and the Vail shall divide unto you between the Holy Place and the Most Holy.*

In Solomon's Temple we expressly read of his care to keep unto this Order: Namely, *That he made a Partition before the Oracle, 1 Kings 6. 21.* Which Partition or *Entring of the Oracle* had doors of *Olive tree*, and upon them carvings of *Cherubims*, ver. 31. But before these a *Vail* also: *2 Chron. 3. 14. And he made the Vail of blue and purple, and crimson, and fine Linen, and wrought Cherubims thereon.*

Now of this *Inward Vail* we suppose it is that the Text speaks; for tho' we have but a very General Account of the *Form* of the *Second Temple*, yet we must needs think it fram'd

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fram'd after the *Model* of the *First* ;
more especially in these first and
chief *Divisions* of it, the *Holy Place*,
and the *Most Holy*, and a *Vail* of *Par-*
tion between them.

Within this *Vail* the High Priest
Himself might not go at pleasure,
Lev. 16. 2. *Speak to Aaron thy bro-*
ther, that he come not at all times into
the Holy Place within the Vail, before
the Mercy seat, which is upon the Ark,
that he die not. Into the *Holy Place*
without the *Vail*, the Priests went
every day to *order the Lamps* and to
burn Incense Morning and Evening ;
But the *Holy of Holies* being the *Pre-*
sence Chamber of the Great *GOD*
(as Bp. *Patrick* speaks) none might
enter it but His principal Minister,
nor He but according to the Divine
Appointment, which was once a Year.

We must suppose then some *Hang-*
ing or *Curtain* of great *Thickness* and
of most *curious Workmanship*, some-
thing like what was in *Solomon's*
Temple and in the *Tabernacle* which
Moses rear'd, which cover'd and
parted

arted the *Holy of Holies* in the *Second Temple* from the *Holy Place*, wherein the Priests used daily to Officiate. Or if we should think it only a *Wall* or *Partition* made of *Stone*, as Dr. II See his Paraphrase on Mat. 27. 51. and Annota. on Luke 23. &c. Hammond seems to think it II, the *Miracle* & the *Mystery* is the same.

II. Wherefore in the *Second Place*, let us Enquire, *What was the Mystery or Signification of this Vail in the Tabernacle and Temple of Old?*

Every thing almost in that *Legal Dispensation* had its *Spiritual Meaning and Significancy*, *shadowing out* some *Gospel Truth*, or *Typifying* something of the *Person, Offices, States or Benefits of CHRIST*. Particularly this *Vail of the Temple* did shadow forth,

I. *The Humane Nature of our Lord Jesus Christ, adorned with Heavenly Gifts & Graces, as that was wrought with the most exquisite Art, in various Colours and of the finest Thread*

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Hence the Apostle to the Hebrews speaks of a greater and more perfect *Tabernacle*, not made with *Hands*, *nor of the same Building* with the Old, Heb. 9. 11. Which many *Expositors* understand of that immediate Work of GOD & Power of the Highest, the *Humane Nature* of **CHRIST**; it being of a *Transcendent Creation*, and perfectly suited for the *Divine Nature in the Person of the SON of GOD to dwell in*. But more fully yet and expressly doth the *Apostle* speak in the next Chapter, Heb. 10.20. *By a new & living way which He hath consecrated for us thro' the VAIL, that is to say, His Flesh*. So then *His Flesh* is called the *Vail*, because as within that Vail

was of Old the Dwelling of GOD, * So in Christ dwelt the GOD-head bodily. And as the Glory of the Lord dwelt between the *Cherubims* over the *Mercy Seat* within that Vail, so did it truly reside on *Christ*, whose Glory was beheld as the *Glory of the only begotten of the Father*, full of Grace and

* *Ontram. de Sacrif. p 31.*

and Truth. And as the *Vail* was a piece of Workmanship of great Art and Price ; so here was hid all the Cost & Treasure of Heaven. <sup>† Witsij Mys-
cel. Sacra P.</sup> ^{424.} *That* bore the Characters of *Angelical Holiness* in the *Cherubims*

wro't upon it ; *This* had the *Spirit of Holiness without Measure*, the *Brightness of the Father's Glory*. The *Vail* bore the *Images* of *Angels*, the *Man Christ Jesus* had their *Attendance, Ministrations, Worship & Obedience* always with Him, and another Day He will come in the *Glory of the Father with all the holy Angels*. Finally, as there was no *Entry* into the *Holy of Holies*, but thro' the *Vail*, so neither is there any *Entrance into Heaven* but by the *Faith in the Incarnation and Death of the Son of GOD*.

2. The *Vail* before the most holy Place held forth the *Obscurity, Imperfection, & temporary Intention of the legal Institutions or Dispensation*. The *Way into the Holiest* was not yet made manifest, as the *Apostle* explains

the thing to us, Heb.9.8. *The Holy Ghost this signifying* (says he expressly) *while as the first Tabernacle was yet standing*, which was a *Figure for the time present*. The *Covenant & the Law*, the *Ark & the Tables of Testimony*, were vailed to them. They saw but a *little way* into the *Covenant of Salvation & the Commandments of GOD*; to what GOD intended Mankind should do, and we actually now do by the *Gospel*. What the *Apistle* says of the *Vail on Moses face*, we may apply to *that before the Mercy Seat*, *That the Children of Israel could not see unto the end of the Legal Administration*.

The *Vails* signified (says the Learned *Witsius*) that there were *Mysteries yet hidden* under the *Ceremonial Worship & Observances*, which as the *People*, so neither the *Priests* themselves could arrive to the clear *discerning* of. It was their great advantage compared to the rest of the *World*, that they had these *Shadows* of Christ the *Saviour*, but they saw into them but very darkly & imperfectly. 3.

3. The Vail before the most Holy Place was to the Church then, *as the Visible Heavens are to us a Covering of the Heavenly Glory from us*; Signifying how little of Heaven can be known in this Life by the holiest and most Improved Worshippers of GOD. The Visible Heavens are but as a Vail that cover the *Third Heavens* from mortal Eyes. Within are the Things Invisible & Inaccessible in these mortal Bodies. There is the *Light* which no man can approach unto and live. If the Face of *Moses* needed a Vail when his *Skin shone*, how do we need one between us & the *Face of GOD*, *Whom no Man hath seen or can see*. The Vail made the Holy Place the more *awful & venerable*; How great are the *bidden things of GOD*? which Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of man to conceive of.

In Heaven within the Vail is the Throne of Glory ||, and the Mercy Seat of GOD; Here || Dr. Out-
are the Cherubims, the Ce- ^{ram.}

lestial Ministers standing in the Divine Presence ; Hence came the Oracles of the Living GOD to us, and here it is that Saints look for the Perfection of Knowledge, Holiness & Joy.

The *Visible Heavens* are the Vail thro' which our *High Priest* hath entered unto the Presence & right Hand of GOD, and whither our Faith enters after Him. Heb.6.19. *Which Hope we have as an anchor of the soul, both sure & stedfast, and which entreath into that within the Vail* ; whither the *Forerunner is for us entered, even Jesus.* Our *Life* is now hid with Christ in GOD within that Vail. The Vail told of some most Excellent & Glorious things within it, † as *Witsius.* the beautiful Heavens over us do suggest to us the Glories of the Place above it, the Excellency of its Inhabitants, & the Immensity of GOD whose Palace it is.

III. I pass now to Enquire, *What the Rending of this Vail of the Temple at the Death of our Saviour might signify?* I answer,

1. It certainly and eminently signified the *Opening of Heaven unto sinners by the Death of Christ*. The Vail that had cover'd the Place which was the Type of Heaven, rent to signify that now Heaven was indeed opened to us, which we by Sin had shut & barr'd against our selves. Now was held forth the *Propitiation* thro' Faith in His Blood, at the shedding whereof the Vail which before hid the *Mercy-Seat, or Propitiatory* flew open. Then the *Gates of Heaven* open'd of their own accord.

2. The rending of the Vail signified the *Crucifixion of the Saviour*, the rending of *His Humanity*, even of *His holy Soul from the Body*. While the *Jews* with wicked hands were doing this on His Cross, GOD rent the *Type of His Flesh or Humanity*: To tell us, that thro' His torn Flesh, His broken Body was indeed the *Way*, and the only way to *Heaven*: *That there is Salvation in no other, but in the Crucified Jesus, by whom Life and Immortality is bro't to light.*

3. The

3. The rending the Vail at Christ
Death plainly declared Him to be the
true High Priest, entring for us into
Heaven by his own Blood ; There to
make Intercession for us, having made
Atonement for Sin by the Sacrifice of
Himself.

So long the *High Priests*, from the
days of *Moses*, had once a Year gone
within the *Vail*, with the blood of
Sacrifices, and now the *Vail* rent in
twain to signify the Completion of
that Action or Sacred Rite in *Jesus*
the Great *Antitype*, the *High Priest* of
our *Profession*, whose blessed Spirit
was that moment *Ascending* unto
GOD, entring into the *Holy Place* not
made with hands. *Heb. 9. 24.* For
Christ is not entred into the holy Places,
made with hands, which are the Figures
of the true, but into Heaven it self,
now to appear in the presence of God
for us.

4. The rending of the *Vail* signi-
fyed the *Efficacy of the Sacrifice and*
Death of Christ, as the Consummation
and Completion of all that the Law had
figur'd,

figur'd in the Offering up the Body of JESUS once for all. To Him the Priesthood look'd, to Him the Sacrifices ; and now that He had offer'd up Himself without spot unto GOD, being Himself both Priest & Sacrifice, the Vail rent in token that the Priesthood and Sacrifices were compleated in Him, and were to cease henceforth & expire ; were at an end in His Death, & had answer'd all their End.

5. The rending the Vail signifyed GOD's leaving that Temple, the Abrogation of the Ceremonial Law, and the Abolishment of the Legal Worship. The Mosaic Institution and Dispensation came to a Period. The Sacred Mysteries of the Temple were now profan'd, and laid in common with the wide World ; which was to say, that no more at this Temple nor yet at Jerusalem should men worship the Father ; (that this should no longer be the singular place of Worship) but that the true Worshipers should hereafter Worship the Father in Spirit, and in Truth, all the World over. Job. 4.23. They might

might hold on their Sacrifices, Offerings, Washings & many Ceremonies, but no more were they the Religion of GOD. A more *Spiritual Worship* was now to succeed, and the *Ceremonial Law* to oblige no longer.

The *Talmudists* have a known Story of the flying open of the Doors of the Temple one Night of their own Accord, about *Forty Years* before the Destruction of *Jerusalem*, and of a Voice which was then heard *Migremus hinc*, let us go hence. *Josephus* also relates something of the same Nature, That the *Brazen Gates* flew open with a mighty *Noise*, in such a manner as scarce *Twenty Men* could have flung them open. Whatever there may be in these *Stories*, yet of this *Prodigy* in the *Text* we are certain, & what less cou'd it mean, than

1. *The breaking down the Partition Wall between Jew & Gentile*, and the ceasing of the *Temple Service*, & those narrow Limits of the Church which it was calculated for.

2. *The Rejection of the Jews, & GOD's going*

oing forth to the Gentiles. GOD rent that People & Nation from that time from Himself, *their Iniquity being full.*

To be sure the Jews could put no other sense upon this *Prodigy*, if they wou'd at all attend unto the Nature and Circumstances of the *Sign*, than

1. That it was a high Testimony of the *Anger & Displeasure of GOD*, for some great Sin or other. Hos. 5. 14.

I will tear and go away.

2. That it was a *Charge* of some *National & Publick Guilt* upon them.

3. That it was a *Threatning* of some *Publick Judgment*, an *Omen* of some dreadful *Wrath* impending over them.

4. That the Judgment threatned did peculiarly relate unto their *Ecclesiastical State*, would break upon the *Temple*, affect their *Church State*, & strike at their *Covenant Relation to GOD*.

5. That what ever the Judgment impending were, it was for *this very Fact of theirs, the blood of that Innocent & Just Person* who was now Expiring on the *Cross*, and had been a *Prophet*

Prophet mighty in Word & Deed among them: Who had told 'em that He was the Son of GOD, & came forth from Him to teach men the Way of GOD: Who had led a most holy Life among them, Preach'd most holy & Sublime Truths to 'em, wro't many glorious Miracles before them; but had also freely rebuked their Errors and Corruptions, and especially thwarted their darling Traditions about the Person & Manner of the appearance of the Messiah. Upon all which they might have inferr'd again,

6. That the *Prodigies* at the Crucifixion of JESUS, and especially this *Rend of the Vail*, call'd them as by a loud voice from Heaven to *Mourning* & unto *Repentance for this flagitious deed*; at which *Heaven rent its Garments*, I may say *more Judicio*, after the manner of the *Jews* when they heard *Blasphemy* spoken, or when they saw some *Enormous deed* done of which they would express their *Detestation*. So did *Heaven* at this their *Impious Act*. Lately the *High-Priest* had

had rent his clothes at our Saviours assuming the Glory to Himself of being the Son of GOD and Judge of the World; he tore his Robe, and said, Ye have heard his Blasphemy: And now when for this true and good Confession they had adjug'd the Lord of Glory to be worthy of Death, & with wicked hands had crucified and slain Him, GOD rent the Vail of His Temple at their Blasphemy of His SON, and call'd them to rend their Hearts for what they had done, or He would rend them from Himself for ever.

Indeed it could mean no less, and the dire Event has prov'd it. God has rent the Covenant of Peculiarity in twain, & cast off his People in high Indignation & Wrath, until they repent & look unto Him whom they have pierced and mourn.

In the last place,

6. The rending the Vail of the Temple signified, the laying open the Mysteries of our Salvation to the Light & Understanding of all Orders & Degrees of People, of whatever Nation & Lan-

guage. It signified that no more should Divine Truths be cover'd or wrapt up in Figures & dark Shadows, in Types, Ceremonies and carnal Ordinances: That now there should be more Light among Men, and a clear Revelation of what was before *vail'd* & *obscur'd*: That now with *open face* men should behold the Glory of the **LORD**; the *vailed Ark* & *Testimony* & *Mercy-Seat*; the *Sacrifices*, *Washings* & *Purifications* of the *Law*, should be now *Explain'd* in the *Gospel of Christ*; in all their *Spiritual Mystery*; the *Types* be all *Interpreted* in the Great *Antitype*, and the *Shadows* in the *Substance*. Now is the *Vail taken away* in the *Reading of the Old Testament*: 2 Cor. 3.14. And tho' it *remains* on the minds of the *blinded Jews*, *untaken away unto this day*, yet to *Us* it is *done away in Christ*. What the *Jews* could not see to the *end of by reason of the Vail on Moses face*, is now made *manifest* by the *appearing of our Saviour Jesus Christ*.

IV. It remains now only to Enquire, Of what USE all this may be to us in our present Devotions? **And,**

1. It serves greatly to Confirm and Strengthen our Faith in the Lord Jesus Christ, as the Son of G O D and the true Messiah, and the World's Judge and Saviour. If the Jews would not be convinc'd by the Preternatural Darkness, the Earth's quaking, the Rocks rending, the Graves opening, and the Vails tearing in twains yet let Us with the unprejudic'd Cephus and his Guard, when they saw these Prodigies, readily cry out, — Truly this is the Son of GOD. Let us receive this Witness & Testimony of GOD concerning Christ, and observe the judicial Hardness on that miserable Nation, who wou'd not believe & tremble, tho' the Earth shook under them, and the Sun over them turn'd into blackness. O let not our Hearts be more Obdurate, than the Rocks! Let not the Vail of Unbelief blind us.

2. Is the Vail rent, See what we owe unto the Death of Christ, and how worthy

why it is of our Solemn, Continual and Everlasting Remembrance. That Death which has bro't us nigh to GOD, and into a Covenant-Relation to Him, under the Adoption & the Promises that Death which has finished Transgression & put an end to Sin, and abolished Death! that Death which has blotted out the Hand-writing of Ordinances that was against us and contrary to us, & took it out of the way, nailing it to His Cross! that Death which has unsealed the Law & Abrogated it, fulfilled & finished it; so that the Knowledge of it now it ceases, is more profitable to us than the very Burden of the Observances was unto them who of old bare it. Let us with Admiration, Love, Joy, and Thanksgiving, shew forth this Blessed DEATH, and with adoring Souls see how the Vail his Flesh was rent and torn, His Body broken for us.

3. Let us rend our Hearts in the sense of our Sins, in Spiritual Mourning, in Godly Sorrow, in tears of Contrition, in Agonies of Supplication.

Shall

shall the **Rock**s be more sensible, penetrable, softer & more yielding than our **Hearts**? See what **Sin** has done ! & what the **Wrath** & **Justice** of **Heaven** is, express'd against it ! how the **Heavens** have mourn'd it in **Sable** darkness ! and the **Earth** trembled in Horror at the **Guilt** & **Punishment** of it ! and shall not **Sinners** themselves dissolve in **Tears** ! Let me for the **Prophets** sake address you now in the **Prophets** Words, **Joel 2.12,13.** *Therefore also now saith the LORD, Turn ye even to Me with all your Heart, and with fasting, & with weeping & with mourning, and RENT your Hearts —.*

4. Is the **Vail** rent, **Let us be very Thankful for our Light under the Gospel.** The **Light** from **Heaven** is broke forth upon us. **The Obscurity** of the **Law** is gone, and the **true Light** now shineth. **The Prophets** & **righteous Men** of old desired to have seen our **Days**; *for us* they knew they **Prophesied**, to whom the **Felicity** of the **Messiah's** **Kingdom** is reserved, however unworthy we are of the **Grace**

wherein we stand. Our Father Abraham saw our Day, and bless'd it, but we it may be are little sensible of our Privilege. *Isaiah Prophesied of it with Extasie & Transport, Isa. 60. 1, 2. Arise, shine, for thy Light is come, and the Glory of the LORD is risen upon thee:*
— *And the Gentiles shall come to thy Light & Kings to the Brightness of thy Rising. The Face of Moses was glorious, but veil'd, the Face of Jesus more Glorious & Unveiled.* Let us believe & walk in His Light.

5. Is the Vail rent, See our inexcusable Guilt if we remain in Darkness. This is the Condemnation, that Light is come into the World, but men love Darkness. The Times of Ignorance GOD winked at, but now He calls all Men every where to Repent. The Jews who rejected CHRIST did it ignorantly, as to the generality of them, for if they had known they would not have crucified the LORD of Glory; But if We now reject Him, after the Conviction which we have in our Consciences that He is the Son

of

of GOD, we do it most Presumptuously & Audaciously. Joh. 15.22. *If I had not come & spoken unto them, they had not had sin; but now they have no cloke for their sin.* Heb. 10.26,27, 28. *For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of Judgment & fiery Indignation which shall devour the Adversaries: He that despised Moses Law dyed without mercy, under two or three witnesses; Of how much sorer punishment suppose ye shall be be tho't worthy, who hath trodden under foot the Son of GOD,* — 2 Cor. 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this World has blinded the minds of them that believe not, lest the light of the glorious Gospel of CHRIST, who is the Image of GOD, should shine into them.*

6. Is the Vail rent, Let us then improve thankfully & zealously the liberty of Prayer. Heb. 10.19,20. Having

ving therefore, Breibren, boldness to enter into the Holiest by the Blood of JESUS, by a new and living way which HE hath consecrated for us thro' the Vail, that is to say His Flesh:

— Let us draw near with a true Heart, in full assurance of Faith, &c. Let us pray every where, pray always, pray without ceasing. Let us pray in Faith, having an High-Priest in Heaven, Entred within the Vail. GOD promis'd under the Law, Lev. 16. 2. *I will appear in the Cloud upon the Mercy-Seat.* This Cloud is understood by most Learned Expositors of the Smoke of the Incense which the High-Priest burnt in the most Holy Place; and accordingly Bp. Patrick renders it, *I will be approached in a Cloud, scil. of Incense.*

We have Boldness to enter, says the Apostle. "Not as Aaron under

* Henry in Lev. 16. 2. "the Law, with fear & dread lest he die *.

" We may enter the Holiest every Day, He only once a Year. While the Manifestations

" of

“ of GOD’s Presence & Grace were
“ sensible, It was meet they should
“ be Confin’d and Reserv’d ; because
“ that Objects of sense the more fa-
“ miliar they are made, the less aw-
“ ful and delightful they become ;
“ but now our Approaches to G O D
“ are purely Spiritual, ’tis far other-
“ wise ; for the Objects of Faith the
“ more they are convers’d with, the
“ more doth their Greatness & Good-
“ ness appear. We go to the Holy
“ Place not made with Hands, and the
“ finer Faith carries us thither,
“ the more Welcome we are. Thus al-
“ ready by Faith we are made to sit
“ together in Heavenly Places by Christ
“ Jesus. In short, Aaron must not
“ come near at all times lest he die,
“ We must be ever coming that we
“ may live : It is Distance only that
“ is our Death.

7. And lastly, Is the Vail rent,
Let us then not rest in the Outward
Alt, the External Exercise and Form
of Worship, or in a Visible Church State ;
but let us be Inward & Spiritual, ex-
er:ising

ercising a lively Faith in the Intercession of our Lord Jesus Christ within the Vail. We may not trust in our Covenant Relation to G O D, in His Name on us, nor in a Name in His Church: We must not rest in Duties and Outward Observances, crying, *The Temple of the LORD, the Temple of the LORD are these*: But let us draw near with a true Heart, sprinkled from an evil Conscience, and our Bodies wash'd as with pure water. Let us look within the Vail to JESUS the Forerunner and High Priest over the House of G O D. Strong let be our Faith in His Death and the Power of His Resurrection. Let us worship G O D in the Spirit, and rejoice in CHRIST JESUS, and have no Confidence in the Flesh.

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